

3909 and 1-5
Brief REFLECTIONS

ON

Sir Richard Steele's

Large DEDICATION to the

P O P E,

And his P R E F A C E to a Book
Intituled, *An Account of the State of the
Roman - Catholick Religion throughout the
WORLD.*

By D. P. M. A. a Country Curate.

'Tis a Glory to Religion to have such Men for its
profess'd Enemies.

Yet, if they have the least Reserve of Common
Sense, 'twill not be difficult to make 'em apprehend
how miserably they abuse themselves by laying so
false a Foundation of Applause.

If they cannot be *Christian Men*, let 'em however
be *Men of Honour*.

Monfieur Pascal's Thoughts p. 11, 14, 15

L O N D O N :

Printed for E. CURLL, at the Dial and
Bible against St. Dunstons Church in Fleet-
street. 1715.

(Price Sixpence.)

BRIEF REFLECTIONS

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Sir Richard Steele's

1st EDITION to the

P O P E

And his PREFACE to a Book
intituled, An Account of the State of the
Roman-Catholic Religion throughout the
World.

By D. P. [illegible] Country Curate.



'Tis a Glory to be lov'd, to have such Men for us
[illegible]
Yet, if they have the least Relapse of Common
Sense, 'twill not be difficult to make 'em repent
how miserably they abuse themselves by trying to
take a Foundation of Apostasy.
If they would be Content with Men, let 'em however
be such as [illegible]
[illegible]

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Brief Reflections

ON

Sir Richard Steele's

LARGE

DEDICATION, &c.

***** HERE has been (of late especially) many a good Author come into the World with great Disadvantage by being usher'd by a long *Introduction*, impertinent *Preface*, or fulsome *Dedication*; These were design'd, at first, like *Prologues*, to bespeak your Favour and Attention; but they are now become the *Common-Places* to vent Party-Passions, Ill-Nature and Flattery; whereby thinking to Instruct or Divert

A 2

out

our selves with a good Book, we are, at the very entrance, unawares engaged in a Heat or Quarrel of a particular Person or Faction, and according to our Dispositions, either turn our Appetite of Knowledge into a frothy, foolish Zeal, or are sick and surfeited before we have so much as tasted the Author: Some of these *Prefacers* and *Dedicators* are so unreasonable, as to swell twice as much in Bulk, as the *Treatise* they were to recommend; like some of our Modern Beaus, who set off their little Heads with Perukes almost as large as their whole Bodies.

Our present *Prefacer* is so Honest as to call it a *large Dedication*, so that as to this we are not cheated, we know what we are to have in Quantity; but the Quality of it we shall now examine.

I shall say but little of this *Dedicating* to the Pope; Sir R——d himself owns it may seem odd, and romantick, p. 71. tho' perhaps not so much the Manner as the Matter of it. I only wish for the Credit of English Learning, he had chose some other Patron to Address to than the Pope; for one of his Predecessors (Pope Clement the Eighth) said * He never met with an English Book, whose Writer deserved the Name of an Author: If this Dedication comes to Rome, I fear they will have a worse Opinion of us there than ever.

* Life of Hooker, p. 25. Vol.

Page 2, 3, 4, 5, 6, Sir R ——— d. says,
 The most quicksighted discover no other Difference
 between Us and the Church of Rome, as to the
 main Principle of all Doctrine and Discipline, but
 this one, That they cannot err; and we never do.
 ——— The Convocation of England has been
 found to have the very same Unquestionable Au-
 thority, which Your Church claims solely upon its
 Infallibility; and the People to be under the very
 same strict Obligation of Obedience to their De-
 terminations. ——— Councils that may err, never
 do. ——— being compos'd of Men whose peculiar
 Business it is to be in the Right. — In Eng-
 land it stands thus. The Synod of Dort of no
 Weight. ——— The Assembly of Scotland hath
 nothing of a true Authority. ——— But the
 Church of England is vested with all Authority,
 and justly challengeth all Obedience. — Thus we
 left You for Your Enormous Claim to an unerring
 Spirit, and have found out a Way of claiming all
 the Rights that belong to Infallibility, even whilst
 we disclaim the Thing it self. This Calumny
 of our Church's Claiming all the Right that be-
 longs to Infallibility, tho' spun out so many
 Pages, I acquit Sir R ——— d from being the
 Author of; the last Time I saw it, was in a
 * Quaker's Book. I will not say he took it
 from thence. But it is to be admired how
 any one, without the pure Design of Calum-
 niating, can fasten this Charge upon the

* R. Claridge's *Melius Inquirendum*, p. 63, 64.
 See the Reply to it, p. 57.

*Church of England; when she publickly professes, and requires all her Sons to make the same Acknowledgment, * That Councils, forasmuch as they are an Assembly of Men, whereof all be not governed with the Spirit and Word of God, may err; and that things ordain'd by them as necessary to salvation, have neither Strength nor Authority unless it may be declar'd that they are taken out of the Holy Scripture. Upon which Bishop Burnet, whom Sir R — d here so much extols, † says, That the Truth, we maintain, we find in the Scriptures, and therefore we believe 'em: We reverence Councils for the sake of their Doctrine, but do not believe the Doctrine for the Authority of the Councils ||. But are the People under a very strict Obligation of Obedience to the Determinations of our Convocation, which with the Papists is the Consequence only of an Absolute Infallibility? Will any one that knows any thing of the Church of Rome, or of our own, say this? Their Obedience is indeed as far as uncompelling hurtless Words go, (and that is found to be not very far) requir'd; and that for good Reasons; because an Assembly of sober learned Men, whose peculiar Business it is to understand the Scriptures, are better able to judge what is fitting for others to believe and practice, than every one, how illiterate or crazy soever, are for*

* Article 21.

† Page 70, 71.

|| Expos. of the 39th Article, p. 216.

themselves; because their *Obedience* to the *Establiſh'd National Church*, in ſuch a Conſtitution as ours, is in a manner neceſſary; and because the *Liberty* which the kind *Indulgence* of the *Government* grants, being notoriously abuſed, has been, and ſtill is, found to turn to the Breach of all *Charity*, and the *Reproach* of all *Religion*; to breed eternal *Feuds*, *Animosities*, and the utmoſt *Diſorder* and *Confuſion*: Where then is *this ſtrict Obligation of Obedience*? Can the People be left more looſe in their Principles than they are? May there not be as many ſpiritual *Profeſſions* in *England*, as there are ſecular ones in the *City of London*?

Councils that may err, never do, p. 4. We draw no ſuch Inference, any more than Sir R———d can infer that *Councils that may err always do*, as he ſeems too plainly to intimate; and if he does not conclude this, all that he has ſaid hitherto, amounts to nothing.

Compoſed of Men whoſe peculiar Buſineſs it is to be in the Right, ibid. If 'tis *their Buſineſs to be in the Right*, they will ſurely take the more Pains ſo to be: But I wiſh for Sir R———d's own ſake he had not been of this Opinion, That it is *the peculiar Buſineſs of Clergymen to be in the Right*; it had been better for him if he had thought it to have been his own Buſineſs alſo. And he wou'd have done well to have told us what he, or Men of his Principles wou'd have; for it can't be imagin'd that *either State or Church* ſhou'd give a larger Latitude,

titude, unless instead of the foregoing *Article*, they wou'd be pleas'd to have such as this; *viz.* " Forasmuch as Councils are an
 " Assembly of Men, whereof none of 'em
 " be govern'd with the Spirit and Word of
 " God, they must necessarily err; and things
 " ordained by them as necessary to Salvation,
 " have neither Strength nor Authority, tho'
 " it may be made evident that they are taken
 " out of the Holy Scripture.

We have a Right to separate from You, but no Persons living have any Right to differ or separate from us, p. 6. All the World knows that we separate from the Church of Rome, to avoid being Guilty of Idolatry, and the grossest Errors and Absurdities both in *Doctrine* and *Worship*. The *Nonconformists* themselves own that they separate from us upon no such Account, but for Matters of an indifferent Nature only: So that it is not out of an arrogant Presumption, as is here intimated, that we think *we have a Right to differ from others, but, no one living to differ from us*; but our Church's Conduct in these Respects, is founded upon *irrefragable Reasons*, and such Arguments as cannot be answer'd; for which I appeal to that Noble Army of Writers, by whom our Church is so well on all Sides defended; not to multiply Names, I shall only mention two of its Chiefs, *viz.* *Chillingworth* against the *Epists*, and *Hooker* against the *Puritans*; when I see these Authors consulted with that Modesty, Fairness, and Strength, with which they

they appear to have wrote, I will then own to Sir R — d, and all the World, that we have no Right to separate from the Papists, but that every Person living, has a Right to differ or separate from us.

Your Holiness must allow me to be a little ludicrous. — It often puts me in Mind of a Play which I have seen amongst some merry People: A Man strikes his next Neighbour, — and he — communicates it with equal Zeal to another, and this to another, and so — till it returns perhaps to him who set the Sport a going, p. 7. I have seen this Sport, and Merry People they are that use it; but I never observ'd in it any thing of that Zeal Sir R — d speaks of; 'tis a Game somewhat like Hotcockles: But all this, is but by Way of Simile,

I remember * Bishop Sprat, to recommend the Experiments of the Royal Society, among other Advantages, says, they will afford us an infinite Variety of Excellent Similitudes and Comparisons; One would think by Sir R — d's, our present Stock was very low, and that they are exceedingly wanted; so far from what that great Orator says afterwards, That the English Tongue is more enrich'd with beautiful Conceptions, and inimitable Similitudes, gathered from the Arts of Mens Hands, and the Works of Nature, than ever any other Language could produce.

* Hist. of the Royal Soc. Part 3. S. 35.

† Ibid. p. 417, 418. 2d Edit.

Every thing on this side Death remains to us, We can molest, harass, imprison and ruin any Man who pretends to be wiser than his Betters, p. 9. Who can have so little Wit to be thus impos'd upon? His Popeship must be so far from being possess'd of Infallibility, as to be void of common Sense to believe any thing of this; he knows us too well: They have a saying in Italy, "That in England, a Man may be of any Religion but the true:" meaning their own; because we tolerate the Exercise of any Persuasion but the Popish: And they have made rare Use of this to their Advantage; for this has given 'em Encouragement to send hither their Emissaries in the Disguise of a sanctify'd Puritan, or demure illuminated Quaker, to form Sects and breed Divisions among us; the most unsuspected and effectual Way to ruin us all; and has once already had Effect. But if Credit is to be given to Sir R—d, we may not only ruin Dissenters when we please, but any Man who pretends to be wiser than his Betters. 'Tis well for Sir R—d that this is not true: So far from it, that a more pretending wiser Generation of Men is not to be found any where than this Isle produces. As to State-Matters, we seem all, in our Discourse to be of the Cabinet; nor do we hold Consultation only about our own Government, but those of all the States and Kingdoms of Europe: This Temper of our Countrymen Sir R—d can be no Stranger to; it is well expos'd in some of those Papers

pers he had the Publishing of ; witness * the Uphalfterer. Then as to *Religion*, 'tis commonly said, and I wish it be not too true, that there is no Nation under the Sun, that talks so much of it, and practices so little. Sure 'tis something in the Air of our dull *Climate* that makes us so very Grave and Profound in our Discourse ; but then what should make us so loose and extravagant in our Actions ? To hear Folks talk, one wou'd think that many a Man has commenc'd *Doctor* in *Divinity* behind the Counter ; for more knotty Points are now a Days discuss'd in the Shop, or over a Dish of Coffee, than in the *Divinity School* at *Oxford* : Of late especially, they look more wise than usual, and begin to think the Church wants *Reformation* ; in short, 'tis almost now as formerly,

*When Tinkers bawl'd aloud, to settle
Church-Discipline, for patching Kettle.
And Botchers left old Cloaths in the Lurch,
And fell to turn and patch the Church. †*

To view the Behaviour of many of our Congregations at Church, one might think from their Looks and Gestures, they were an Assembly of Criticks or Censors, not of Disciples come to be instructed ; then if it be a stranger, especially that preach'd, to hear their wonderful wise Judgments, as they come out

* *Tatler* Numb. 155, 160.

† *Hudib.*

of the *Church*, from the Old Woman in the high-crown'd Hat, to his Worship the *Justice of the Peace*, if one might be a little ludicrous in such Matters, it wou'd make an excellent Part in a *Comedy*; which I recommend to Sir R———d's known Talent that Way, if he shall ever vouchsafe again to *espouse the Cause of the Clergy* *. Now tho' our *Church* and *State* are by these good People found fault with, corrected and condemn'd in as ample a Manner as can be, yet are none of 'em molested, *harra'ss'd*, *imprison'd* or *ruin'd* for it; but they still proceed in their Way with all the Comfort and Satisfaction imaginable: So that if we have that Power Sir R———d speaks of, to do *every thing* to Pretenders to *Wisdom*, but kill 'em, the *Pope* of all People, will never forgive us, for being so easie, good natur'd, and simple, as never to make the least Use of it. *The more unspotted the Man's Character is, the more necessary we think it to take such crushing Methods.* Some Expressions need only be repeated, to be sufficiently expos'd and confuted; such is this and many such-like in this *Dedication*: What Monsters of Men, worse then Salvages, does he represent us to be! That *the more Innocent any Man is, the more necessary we shou'd think it to crush and ruin him*! Or who can be meant by *We*? Certainly it can be understood of those *Wor-*

* *Pref.* p. 6.

thies only, who of late, more than ordinary, looking on Religion and the Professors of it with a Malignant Eye, think it necessary the more unspotted their Character is, to use all possible Methods to crush 'em.

In Scotland let a Man—— he will find that as cold a Country as it is, it will be too hot for him to live in, p. 12. Poor cold Pun, qualified indeed for the Scottish Climate! Not to mention his good Life, (which is look'd upon but as a Trifle, common to almost all modern Hereticks ;) p. 13. I assure Sir R—— d, a good Life is not look'd upon as common to all modern Hereticks, no, nor to all modern Saints, but quite the reverse, as a very rare thing, seldom to be found among either. But a good Life, it seems, is look'd upon but as a Trifle. What is Sir R—— d's Opinion of a good Life, I leave to others to determine, who are better acquainted with his Practice. The Clergy's Sentiments of it, are well known; for by urging and insisting upon it, so very much as they do, they do quite lose the Affection and Love of a great many; their chief and most inveterate Enemies being found to be such as look upon a good Life but as a Trifle. As to the Clergy's own Practice (however some few may at any Time give Scandal) Sir R—— d's admir'd Bishop, in his most bitter Invektive against 'em, could not help saying * *Clamours of Scandal in any*

* Burnet's Pref. to the 3d. Edit. of *Pastoral Care*.

of the Clergy are not frequent ; it is true God be thank'd. Here it seems necessary to put Sir R——d in mind that a *Good Life* is utterly spoil'd and made *good* for nothing, if the Ingredients of spiritual Pride and an Affectation of Novelty are mix'd with it ; which are by many sober Men imputed to the Person he now speaks of *. A Man's leading a *good Life*, tho' it be of a better sort than of *Calendar and Rubrical Piety* †, will not Warrant him in advancing *Notions* that overthrow our *Fundamentals*, and give to *Libertines* and *Free-thinkers* the greatest Handle against *Religion*, to others the greatest Offence, and may in the End set the *Christian World* into a Flame ; in this Respect indeed we may say, *The Fire is kindled, and how far it will consume, or where it will stop, God only knows* ||. The Case, in short, is this : When we are admitted into *Holy Orders*, we engage in the most solemn Manner to maintain the *Doctrines* of the *Church*, which we are suppos'd beforehand, thoroughly to have examin'd and consider'd : for upon our Unity herein, the Safety and Welfare not only of our own particular, but of the *Catholic Church* throughout the *World*, depends ; and the Consequences are obvious to any one, if it were left to us not only to be as singular

* Mr. W—— n.

† Page 14.

|| Page 18.

and whimsical as we please in our Thoughts about *Religion*, but to publish and promote 'em, as much as possible we cou'd. Now if notwithstanding all this, any among us shall go about to destroy that *Doctrine* which the *Holy Scriptures*, *Antiquity*, and the Concurrent Testimony from thence to this Time, of the most learned Men of the best Lives have render'd sacred and inviolable, a *Doctrine* which if destroy'd, not only makes us the grossest *Idolaters*, in paying *Adoration* and *Worship* where it is not due, but saps the very Foundation of *Christianity*, by making the *Merits* of *Christ* of less than infinite Value; a *Doctrine*, in a Word, which is allow'd to be *mysterious and inexplicable* *, if such Men are in an exemplary Manner censur'd, and restrain'd as much as possible from doing more Mischief, is this to be cryed out against as a *Papish*, persecuting *Spirit*, and my *Lords the Bishops* to be call'd upon to oppose it †? They have indeed great Encouragement from this *Dedicator* to do as he desires 'em, who has in one continued strain hitherto endeavour'd to expose that *Religion*, to which they owe their being both *Lords* and *Bishops*. And this may suffice as to what is said of the two learned Men in *England*, p. 13, and of one in *Ireland*, p. 11. The same Feats are to be perform'd

* Page 18.

† Page 15.

— tho' not with more Consistency, of which few are Judges, p. 16. I suppose only Sir R — d, and one or two more whom he is pleas'd to like: but what the Feats are, and who are the Jugglers, who can tell, while the Scottish black Arts remain in the Hands of One, and he thought to be no Conjuror? 1131

While we contend for the Right of the People to search the Gospel themselves, we fix it upon 'em that they must not abuse this Right, but take Care to understand particular Texts as the Church understands 'em — the Absurdity this Method leads to, &c. p. 16, 17. Sir R — d had done well to substitute another Method in the room of it; I dare aver That wou'd lead to a Hundred Absurdities or rather Distractions, where this leads to one. There is nothing of this Kind, but what in some Circumstances, may lay under Inconvenience. Notwithstanding the English People are all such profound Divines, as we observ'd, Yet where's the Hurt, if when they are musing upon knotty Texts of Scripture, and abstruse Points in Divinity, they are humbly desir'd to take with them the Explanations of the learned? which is no other Method than what their Teachers, the Clergy themselves always think fit to Use; * nor are they advised to adhere to such Explanations and Doctrines, farther than they appear to their own Reason

and Judgment, to be consonant to *Scripture* and to the *Analogy of Faith*.

Tho' Sir R——d here makes a shew of having Deference and *Regard* for Clergymen, p. 18, (as who does not see it?) yet he seems very much disturb'd at the *Respect*, and *Veneration* and *Reverence* that is thought to be due to 'em, p. 21. as his fellow Labourers the *Freethinkers* before seem'd angry at our being entitled *Reverend* *. For my own Part, I gladly bequeath all my share of *Veneration* to Sir R——d: It is to me a great Pain as I walk thro' my Parish, to have all the good old Women and honest Shopkeepers *Curtesying* and *Bowing*; for besides the continual Interruption it gives to ones Thoughts, it is a great Fatigue to be incessantly pulling off my Hat to both Sides of the Street: I wou'd fain pass unobserv'd, and therefore choose all the *By-Ways* I can. As for the Title of *Reverend*, I know Sir R——d would disdain this, having lately got what he likes better; and therefore (unless it shall be thought fitter for the *She-Divines*) I'm for making it over to the *Free-thinkers*, to be given 'em, when they shall be possess'd of the *Church-Lands*; upon which they seem to cast such longing Eyes.

What follows, viz. *The Demands of those who talk loudest among the Clergy*, p. 18. being a Charge against particular Men only, we pass over; tho' by the Way, as loud as they were, I never heard 'em before.

* *Free thinking*, p. 48.

The Noisy makes most Noise every where, p. 20. Even so ; and the most Silent keep the most Silence. Those who think me long upon these two pithy *Axioms*, may by good Luck, at last discover a Reason, why the Name of Sir R — d St — le is grown so famous in *Great-Britain*, while that of a Hundred, I will not say as able and learned Pens in this Isle, is not so much as known or heard of.

It is very true — we have been of late rather drawing nearer to You, than departing farther from You, p. 21, 22. This is according to current vulgar *Presbyterian* Notions ; which judge of all Religion by comparing it with *Popery* : No matter what gross Absurdities *Fanaticism* is stor'd with, so they be not *Popish* : I wish it may never have an Aversion against the *Articles of the Creed*, because they are receiv'd by the *Papists*.

It is a common Maxim — Better be a Papist than a Presbyterian, p. 22. Under Favour the contrary, viz. *Better be a Presbyterian than a Papist*, is much more common, said Ten Times, where the other is said Once. Tho' not to dispute now which is best ; God knows, both are bad enough.

This exceedingly diminishes the Horror and Aversion thereus'd to be in our People against the very Name of Popery, ib. And let me ask Sir R — d if any one Thing has done our Church more mischief than this ignorant Aversion in many of our People to the very Name of Popery ? Is it not owing to this that so many condemn our innocent and decent Ceremonies, our excellent Liturgy,

Liturgy, and our Primitive Discipline, and Church Government as Popish? Is it not this that has rent the Church and bred such Confusions by so many Separations and Divisions? But if it be a Crime in the least to diminish this blind undistinguishing Horror of Popery, how if Sir R ———d himself be found Guilty of it? For (not to urge Sir R ———d's exhibiting Popery in a Form less absurd and more agreeable than Protestantism; this is a Trifle; which may not affect the Populace, but only the Learned;) one ingenious Engine to inflame the Papists Zeal against Popery, it has been a Custom of the Rabble on Bonfire-Nights to dress up the Pope in a monstrous frightful Shape, making him look as ugly as the D—l, whose Effigies is commonly joyn'd with the other? But now how much may this Horror and Aversion in our People against his Popeship be diminish'd, by Sir R ———d's thus Dedicating to him in this familiar, or rather respectful Address, styling him His Holiness, Holy Father, p. 55, 72. kissing his Feet in a Civil Manner, p. ult. and all this, as Sir R ———d himself says, not Romantickly, but in Reality, out of Simplicity and Plain-dealing, p. 71.

We have fresh Indictments against particular Clergymen, for stretching some Doctrines too far, p. 23, 24, 25, 26. But these neither concern the Church, nor the Clergy in general, whose Cause only is here consider'd: The Points are concerning the Necessity of Absolution, Confession, and Baptism by Priests; in Defence of all which, there may perhaps more be

said than Sir R——d or I are able to answer.

I already hinted that some of our wise Laity begin to think and talk of a *Reformation*; Sir R——d discovers the Particulars, which seem in his Judgment to need it; viz. *Ceremoniousness and Bowings in Publick Worship*; the *Cathedral Pronunciation of Prayers, our Altars, the Candel upon 'em* (unless they are lighted) the *Decorations of our Churches*, p. 26. The *Consecration of our Church-yards, and the like.* — *The Pictures of Moses and Aaron, and the Representation of the Trinity by the Figure of a Triangle in some Churches*, p. 27. But the *Kiss of Charity* Sir R——d likes as a good sort of Ceremony, p. 77.

In many Places Persons of sence and seriousness stay at home — for fear of Hearing, p. 29. Whatever their *Sence* may be in other Matters, it is to be question'd in this; for if their be *Preachers* whose Persons or whose Party they dislike in *some Places*, they need not stay at home, they may easily repair to others, where they may be better pleas'd; for Persons of *as great Sence and Seriousness* have affirm'd frequently, that the *City of London* is better furnish'd with learned, ingenious and excellent *Divines*, than any other City or Place in the *Christian World*. As for Sir R——d's own Part, he goes to Church; but when he's there, he imagines himself sometimes to be at the late *Negotiations at Utrecht*; sometimes to be in the midst of *Commissioners of Trade*; sometimes in a *Cabal of Male-content Jacobites*; sometimes in one of the *Meetings*; sometimes in one of the *Pope's Courts* of

of Judicature ; sometimes, at the Bear-garden ; and sometimes at Bedlam, p. 29, 30. It is to me amazing how any Man endew'd with the least *Sense*, I will not say of reveal'd Religion, but of any thing sacred, or who is so much as ever *serious* when he is at the solemn *Worship* of his *Creator*, in the more immediate Presence of God and holy *Angels*, in a Place dedicated to his sacred Service, can by any thing which he may there hear from a Preacher of like *Passions* with himself, in his own Thoughts turn the *House of God* into an *Exchange*, a *Tavern*, *Bedlam*, and the *Bear-Garden* ! Let others say what a loose and extravagant Disposition such an One must be of ; for my own Part, I am humbly of Opinion that he is not the fittest to begin to reform the Church or the Clergy, or to make a Convert of the Pope. There is another Topick — and that is the Danger of the Poor Church, p. 31. Poor indeed, and to be pityed ! to be continually thus harrass'd, expos'd and villify'd by its own profess'd Members ! and was the Power of these its Adversaries but any thing equal to their hearty and inveterate Malice, 'twou'd be in Danger with a Witness.

We have some still among us who truly deserve the Name of Preachers, p. 34. And these truly are like to be a much less Number by the general ill Treatment of the Clergy in Fashion, and great Repute again at this Time : p. 31. The Insinuations of the Cunning, and the Mirth of the Witty, the Passions of the Weak, and the Fears of the Guilty, p. 63. seem all to combine to render

der contemptible, or rather, wholly to destroy the sacred Function.

I have known when the Figure of a Material Church, cut out in Pastboard, plac'd upon a long Stick, so that it might represent the Danger our poor Church is in, and carried before a Reverend Dignitary at an Election for Parliament Men, p. 35. The Story at first went, that it was carried before two Reverend Dignitaries, the Deans of C — y and R — r; I was inform'd by one of 'em, That all the Matter was, some of the Mob had got such a sort of a Business as is here spoke of, and brought it into the Field at the Time of the Election, but wholly unknown to them, and at a great Distance from 'em: This now was a worthy Affair to acquaint the Pope and the World with in Print, p. 37. and to put in Comparison with the Papists making their Churches a Refuge and Asylum from Force or Justice! p. 35.

It seems as if not only Learning, but even Curiosity it self, and all Pretence to it, were vanishing from amongst us, p. 41. I wish it were true what Sir R — d says, that this Pretence were vanishing; 'twere happy for us! But sure 'tis quite the contrary; never were more Pretenders to Learning, to the Bane of private Conversation, and the Disturbance of the Church and State: But Sir R — d has least Reason to make a Complaint of this Nature; when the ingenious * Papers that pass thro' his Hands to the Press were so greedily entertain'd by all

* Tailors, Spectators, &c.

forts of People to his great Credit and Profit; tho' by the Way, 'tis pity they were not publish'd by a Judicious Hand; for as nothing can be more polite and fine than those of the ingenious Mr. *Ad——n*, and some others, so many among 'em, especially those mark'd with T at the Bottom, are so insipid, forc'd, affected, and very low, as to make any one, of a tolerable Taste, sick to read 'em. But to return: Were not those *Half-sheets* of *Learning* and *Curiosity* the Subject of every ones Expectation, and the Talk of all Tongues? What an Universal Impatience was there after 'em? and happy he who cou'd first get the Perusal of 'em: Then might One see many an Honest Briton, after having smoak'd his Pipe, drank a Dish of Coffee, and read the *Spectator*, look, and think himself as wise for his Three *Half-pence*, as a *Hard Student* that has spent his *Three Hundred Pounds* at the *University*. Nay, Sir R.——d may possibly think a *Coffee-House* Education the better of the two; as much as he seems to be against being vers'd in *Half-sheets and Pamphlets*, p. 42. For from * this Place, for six Pages running, we have one continu'd Clamour against our two Universities; but all the Matter may be summ'd up in these few Words, That their *Method of Education* is not design'd so much for farther Discoveries of Truth, as to defend that which is already found out, p. 45. This Charge seems to be wholly

* 41 — 46.

borrow'd from Mr. *Locke* ; * he, if any might be allow'd to speak thus, who by a *Discourse out of the Way*, wholly new and unbor-
row'd, may have given Occasion to others to cast about for new Discoveries † ; but in this Author it looks very odd and pragmatical ; and the *Universities* will disdain to be corrected by him under the Character of Sir R — d St — le, however they may bear it under that of the *Censor of Great Britain*.

Sir R — d does not stick to own that what he does is for the *Pope's Interest*, p. 53. as at first he told him it wou'd bring all possible Advantage to him and his Church, p. 1. This is indeed too true, it cannot be deny'd ; and yet from first to last he falls foul on the Clergy, for doing what, he thinks, advances Popery ; tho' at the same Time he acquits 'em of the Guilt of any such Design, p. 21. But we have been told, That few are Judges of Consistency, p. 16. Know then, Holy Father, and let the Cardinals know ; and let all Your whole Church know, that King George wears the Crown, &c. p. 55. What Figure of Rhetorick is this, to tell the Pope in this formal solemn Manner, what he knew long before as well as Sir R — d ? 'Tis much the same as if he had said, Know, Holy Father, and let the Cardinals know, and let all Your whole Church know, and let the Universal World know, that, within this Year, the Sun has shone in in Great-Britain. We have here a Panegyrick on the King, which if it is not fulsome, it is

* Of Hum. Underst. P. 4 C. 17. §. 6; 7. † Ibid §. 7.

because

because One is glad to hear every thing in his Praise; which shews the Reason why *Panegyrics on the late Queen* sound *falsom* to Sir R—d, p. 29. When a Man who has many Posts and Places under his *Majesty*, and expects more, makes *Encomiums* upon him, 'tis liable to suspicion, and looks at best like Flattery: There are those who neither have, nor are likely to have any Preferment, who are ready to say all this and a great deal more, in Praise of our present *Sovereign*, cou'd they be so vain to think he cou'd receive any Advantage from it.

The Unanimous Vote of that learned Body, given to a Man whom he had dismiss'd from his Service, p. 62. Fresh Accusations against the *Universities* to render 'em odious to the *Government*! But what is there in this, (to say nothing of the Ingeniousness of it?) Does not any Man's being in the *King's Service*, or having a Place under him, make void his *Election* for *Parliament*, so that he must quit his Post, or a new Choice must be made? Is it then a Crime to *Vote* for a *Man, who is dismiss'd from the King's Service*? What was the Design of this, but that by the *Members* having no Dependance upon the *Court*, the *Parliament* should be kept free and as a Balance to it? The *University* had no disaffected Intention in this, nor in their *Decree*, p. 62. nor in the Riot of some giddy Young Fellows mix'd with the *Mob*; from the last, their own *Declaration*, and that of the *Grand Jury*, have clear'd 'em: The *Loyalty* of our famous *Fountains of Literature*, has been ever approv'd, even in the worst of Times;

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and

and any Man runs a great risque in his Reputation of Sence or Religion, who endeavours by flinging Dirt, to stain theirs. The Testimony the Noble *Historian* has given, especially to that of *Oxford*, will remain to the *World's End* as a *Monument* of the *Learning, Courage and Loyalty* of that excellent Place *.

I have by this Time tir'd you and my self, p. 69. I may add *and me* too; and I believe every *Reader*, unless they be over and above *Courteous*. *A Proposal odd and romantick in Appearance, but in Reallity neither*, &c. p. 61. This is a *Proposal* to convert the *Pope* to some *Religion* not yet heard of; as to that of *Protestants*, by what we find in this *Address*, his *Popeship* may as well continue as he is; there being no *Difference* between our *Religion* and *His*, but that ours is *Protestant Popery*, and *His* is *Popish Popery*, p. 40. So we will let this pass as *odd and Romantick*, both in *Appearance*, and *Reality*. But *Sir R——d* cou'd not help it; *He was filled with an Enthusiasm*, p. 72. he had an *Impulse* upon him; he has follow'd that *Impulse*; and what he has said, he has said, p. 77. Something alarm'd and rous'd his *Understanding*, which one or two *Accidental shocks* settled into *Order*, wherein he now feels it. Indeed some *Time* ago there was an *Outcry* made about what he said in *Print*, as if it was the very height of all *Madness*, *Pref.* p. 2, 3.

Let them—and others every where throw off all manner of humane *Decisions* in *Religion*, p. 76.

* *R. of Clarendon's Hist. of the Rebell. B. 10. Vol. 3. P. 56. Fol.*

See what we are to expect from such Reformers as this ! *Creeds, Canons, Articles, Homilies, Church-Government, and all Order, are, if he has his Will, to be thrown off.*

Let Laud bow down to Christ, p. 76. This is an unlucky Expression ; His *bowing down* too often to Christ, has * been made an heavy Accusation against that unhappy great Man.

If the Pope condescends to gratify Sir R — d's Ambition in accepting of his Correspondence, as he desires, p. 77. I presume every one will now agree, That it will not be for the Truth or Importance of any Information he is like to give the Court of Rome, but in return for the Advantage he has done to the Popish Cause, and to encourage our Protestant-Knight to proceed in thus exposing Protestants of all sorts ; who are in the Pope's Account, *Heretics*, and in Sir R — d's *Anti-Popish Papists*.

There is nothing remarkable in his Preface, but that, after having plentifully libell'd the Clergy, in such a Manner as to make 'em seem unworthy even of the Protection of the Government, he talks of being passionately dispos'd to love and almost adore 'em, and with what a Tenderness of Affection, and what a sincerity of Passion, he has espous'd the Cause of the Clergy and Universities ; that they have been the Delight of his Tongue, and Darling Subject of his Conversation ; that he has with an Impetuousness of Warmth run into their Defence and their Praise, p. 6. But alas ! The Cause is torn from him, Ibid. Some

* Wellwood's *Memoirs*, p. 58. and *Append.* p. 236, 237.

rash Young Students disturbing the Universities, and a few ill-advis'd passionate Clergy-men doing what all the rest of their Order disavow and are sorry for, has forc'd this good religious Man to vilify and render odious both Universities, to make them and the whole Order of the Clergy the Delight of his Ridicule, and the Darling Subject of his Malice; and with an Impetuousness of Warmth to run headlong at the whole Doctrine and Discipline of the Establish'd Church, and the Protestant Religion where-soever dispers'd: *Heu! quantum mutatus!* But poor Knight he was forc'd to it; he had an Impulse upon him, p. 77. *Ded.* and was fill'd with an Enthusiasm too warm to be contain'd, p. 72.

But what Atonement can Sir R—d make, for professing in the most solemn Manner, at the Conclusion, That all this was to serve his Majesty? *Pres. p. ult.* Cou'd the greatest Enemy the King has, take a more wicked Method to alienate the Affections of his Subjects, than by traducing, in the most opprobrious Manner, the Protestant Religion, our Establish'd Church and the Clergy, and then basely to insinuate, as if this was to serve and gratify his Majesty? to run down, and reproach that Faith, of which he is the glorious Defender, and to support and maintain which, he left his own Principality, his Repose and Quiet, to be embarrassed in the Difficulties and Troubles of our Government, and for which End, and upon which Account (with submission I speak it) he now wears the Crown of these Realms? In a Word, that Faith and Religion, which he

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has graciously promis'd from the *Throne* to protect and countenance, and which no one can with any Reason or Justice so much as fear or surmise he will not give all possible Stability and Encouragement to? What then could Sir R—— mean by thus rudely assaulting the *Protestant Name*, our *Church*, our *Universities* and *Clergy*, which under *God* and our excellent *Sovereign*, are the very Pillars and Supporters of our *Faith*, and then to pretend as if it was out of a *Zeal* for his *Majesty's Service*? Is this the Return of Duty and Gratitude for the Honours, Profits and Places he was but lately possess'd of before this Affront done to our *Protestant King* and to his *Religion*? Indeed this Spirit of ridiculing and abusing the *Clergy* and the *Church*, has been more than ordinary vehement and boisterous, and especially in many of those, who wou'd be thought the best Friends to the *Government*; as if they cou'd be so mad as to think, that as soon as the *Protestant Succession* took Place, the *Protestant Profession* was to be destroy'd, or at least the *establish'd Church*, which is the *Crown* and *Glory* of it.

So flush'd are these People with I know not what vain Thoughts, that one would think by their Discourse and Behaviour, the *Clergy* were to be strip'd of all they possess, and themselves to enjoy the Spoils; in short, if all the unmannerly Insults, and barbarous Treatment offer'd but of late to those in *Sacred Orders*, were faithfully collected and put together, they wou'd at least compose a Volume as large as *Mr. Walker's Account of the Sufferings of the Clergy*

Clergy in the Time of the Rebellion and Usurpation. Not their own Parishes, no, nor even their Houses are now an *Asylum* from these Affronts ; the other Day a *Minister* of a Parish, a Person so retir'd as hardly to be known out of it, in his own House, among his Relations who came to visit him, had a pitiful impudent Message sent to him from some at a *Coffee-House* hard by, such as wou'd fain be thought to be *Wits* and *Gentlemen* ! But I would not have any *Clergyman* be angry at any Time that the pretty handsome young Fellows of the Town make free with him or his holy Function ; for otherwise they wou'd not be able to keep up Conversation, nor have any Thing to say : I know one of 'em who has assay'd a Thousand times to make a Jest, yet never cou'd in his Life ; but when he gets into Company with a *Clergyman*, still at every Turn he will cry *Doctor*, and then grin and gape as if he had been the wittiest Wagg alive ; and he will be asking Questions, talkative and pert, only that he may have an Opportunity of saying *Doctor* ; this Creature too, will rail at the *Parsons*, tho' his own Father is a *Dignitary* of the Church : Now this Species of *Animals* shou'd out of Pity be allow'd to go on in their Way ; to take from 'em their only Fund of *Jokes* and entertaining Discourse, wou'd ruine 'em. But that which gives the Disgust is, that the Men of *Sense*, the *Pretenders* to *Learning* and *Curiosity*, those who stand up as *Patriots* for their Country, and therefore are suppos'd to have Interest at Court, that these

these set themselves in Opposition to the Church and her *Ministers*, this ought justly to alarm us, to put us upon our Defence that we may hold fast, and preserve that form of sound Doctrine and antient Discipline which is committed to our Charge. This indiscreet insolent Carriage of those who set up themselves for the only *Friends* to the Government towards the Clergy, has most certainly been the only Occasion that some of their Order have appear'd discontented at the present State of Things, that has given 'em melancholy Prospects, and made 'em carry their Resentment so far, as if what is only the hasty furious Zeal of some thoughtless warm Heads, was a form'd Design against 'em at Court; and to this, I am fully perswaded, is chiefly owing the many Riots and Tumults in pulling down of Meeting-Houses, which never can do the Church any Good, but only bring a Scandal upon the Churchmen, as if they were the Contrivers, and make the Dissenters more harden'd and inveterate: But from all together, its demonstrably true, that let Men pretend what they will, and make as much Noise as they please, those do the King and the Government the most Mischief, and are in Fact the greatest Enemies to both, who by their Conduct, Discourse and Writings, make it beleiv'd that the Church and the Priesthood are in Danger, or, which will have the same Effect, that they are in Disesteem and Disgrace: For my own Part, I am well known among my few Acquaintance, to have heartily and passionately espous'd those Principles

Principles for which they call a Man a *Whig*: I am perswaded that tho' *Passive Obedience* be the indispensable Duty of every *private* Subject, yet that the *Publick* cannot be so far obliged by it, as not to make Use of the only Security that is left 'em, for the Preservation of their *Religion, Laws, Liberties, and Lives*; That the *Revolution* was as great an Escape as ever *Nation* was blest'd with, and the *Principles* upon which it proceeded, and upon which the present *Settlement* is established, are justifiable before *God* and to all the *World*; that in a word, if we will be easie and quiet, and leave railing at the *Church*, and troubling the *State*, this *Kingdom* is like to be as happy, and to make as great a *Figure* as our most Sanguine Hopes can expect, or Wishes desire: Yet for all this, there is no Reason why I must say whatever any one who is styled a *Whig* says, and run all his extravagant Lengths; that I shou'd submissively subscribe to all his *Deism*, or *Atheism*, and *Infidelity*, or sit by and patiently hear our holy *Religion* blasphem'd, and my *Brethren* the *Clergy* storm'd at, as *Male-Contents*, and wholly in the Interest of the *Pretender*: They must be farthest from such Inclinations, who upon several Accounts wou'd unavoidably be the first and greatest Sufferers: Nor does it seem possible that any whose Fortunes are not desperate, and who are not under any private Engagements, if they think seriously at all, shou'd wish for such a Change, as must in the End prove the Ruine of the Nation, after having first embroiled it in Blood and Confusion. What less can be expected from one whom we have all solemnly *abjur'd*, coming in by *Conquest*, with the Assistance of a *foreign Force*, full of Resentment and Indignation for our *Treatment* of him and his *suppos'd Father*, and of immense Debts to the *French King* for his; and, which is worst of all, bringing with him a bloody and abominable *Religion*, however Sir R——— makes it to be almost the same as ours.

F I N I S.

